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means, then he has given us very little light upon the question what his starting-point is. What he tells us amounts to little more than a boast that, whatever he does take as his starting-point is true and is immediately known to some individual. This may be so; but we cannot judge whether it is so, until we are told what it is that he takes to be true and immediately known.

Mr. Gibson expresses opinions on a great many other topics beside those mentioned. And almost everywhere he shows the same defects as have appeared in his treatment of his two main theses. He embraces under a single vague expression propositions of the most divers content and importance, without any apparent consciousness of their diversity; and, consequently, propositions of the most extravagant or doubtful character are presented to us as if they must stand or fall with truisms, with which, in fact, they have no closer connection than that the same words may be used to cover both. The book is a very poor book indeed.

G. E. MOORE.

EDINBURGH.

MORAL EDUCATION. By Edward Howard Griggs, Author of "The New Humanism," etc. B. W. Huebsch, New York, 1904. Pp. 352.

The fruit of much practical educational experience, and of large contact, not only with the extensive literature of the subject, but also, what is more important, with the best that is to-day being thought and undertaken in the progressive educational world, this book by Mr. Griggs is one of the significant indications of the trend of education in the present time, while in itself it is a decided contribution to the philosophy and method of education.

The first seven chapters deal with fundamental principles of education, laying the foundation in the nature of the child. Here Mr. Griggs follows closely the methods and results of the child-study movement; and his treatment culminates in the consideration of the type of character to be fostered by moral education, which is described as "a strong and effective moral personality, reverently obedient to the laws of life and controlled by clear-sighted reason; seeing, loving, and willing the best on the plane of life that has been reached, strong in moral initiation, and able to grow independently ever toward loftier vision and nobler

action" (p. 66). In connection with this ideal of character, it will be well to cite the author's conception of a moral life, which is that of "happy and helpful living": and this is to be attained, on the whole, by the kind of culture which initiates one into the best life of the race, but which tends to strengthen the individual to independent living in all the ranges of thought and conduct.

The aim of moral education as thus defined will seem to many somewhat vague, or applicable to intellectual rather than to moral culture. The breadth of interest which it indicates, though good in itself, may make difficult the practical work of fostering guiding principles, without which the moral life lacks definiteness and oftentimes virility. It is true that "the problem of moral education is the problem of the whole of education in relation to its moral centre and aim," and that "moral culture cannot be the function of any single influence or institution" (p. 55). But it is also a question if the best results can be gained without some specialization of function in home, school, or church, for the inculcation of distinctive moral principles, which, while related to all culture, are effective only in their separate realization. "Thou shalt not lie," surely has application in the teaching of mathematics and science, and in the largest range of culture; but the counsel lacks full effectiveness in the life of child or man until it comes to stand out as a principle of the moral life.

Even with this modification of the conception of the end of moral culture, the methods considered by Mr. Griggs in the remaining chapters of the book are suggestive and helpful. Unlike much of current educational discussion, the parent is not here made subservient to the teacher or entirely ignored.

Especially helpful to parents is Chapter XIII, on Principles of Government in Home and School, and Chapter XIV, which discusses The Progressive Application of Democracy in Home and School Government. Scarcely less profitable are the succeeding chapters on corrective discipline and personal influence. Even those chapters which deal distinctly with the use of the educational material of the school-room, although they are of especial interest to the teacher, will be found quite as suggestive to many thoughtful parents; for one could wish that parents, even in these preoccupied days, could find the occasion to read and discuss the great biographies and masterpieces of literature with their children, for the sake of that higher companionship

so needful to any true influence over the child's thought and life.

Likewise, one can but wish that the suggestions to parents in Chapter XIX—Direct Ethical Instruction—might bear fruit in the hours of intercourse between parent and child, when both are conscious of the purpose in hand. Mr. Griggs says, "The average parent will be much more sure to carry out his part in the work of ethical instruction if he assigns some regular time daily for it. . . . Thus, if the parent can consecrate even a few minutes each evening to quiet talks with his children, sometimes with all together, sometimes with each alone, over the events and action of the day, the work of ethical instruction will grow apace and the results at the end of a year will amaze one who has not previously tried the plan" (p. 216).

The first need of many, if not all, parents is for some wisely selected and well arranged book of materials for moral training. Lacking such help, much assistance may be had from a careful study of the chapters of this book that deal with the use of mythology, literature, history, and the various references to biography as material for moral instruction. To the teacher of literature or history these discussions will be especially significant; and to such teachers is open the first door into the new school which shall aim not simply at mental culture, but more at the development of character in the young.

The motive for moral nurture which animates Mr. Griggs is largely an interest in personal life, the desire that every child shall come to "happy and helpful living": the larger motive—that of democracy—which lies in the imperative social need has not been brought out in this discussion, but from the point of view of personal need, it is not difficult to find one's way to the larger social need, which when realized, must make such books as this valuable as guides in a new educational endeavor, the end of which shall be not only intellectual equipment, but inspiration for the tasks of social life in the growing democracy.

MONTCLAIR, N. J.

LESLIE WILLIS SPRAGUE.

THE PLATONIC CONCEPTION OF IMMORTALITY AND ITS CONNECTION WITH THE THEORY OF IDEAS. By R. K. Gaye. Cambridge University Press. 1904.

Mr. Gaye's object in this book is to investigate the connection between the theory of ideas and the theory of the im-